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## A STATEMENT OF THE Stack County Democrat.

VOLUME 35.

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dered Liver, Stomach, or

CANTON, STARK COUNTY, OHIO, NOVEMBER 25, 1868.

NUMBER 25

## THE PUBLIC SCHOOLS.

RELIGION AND POLITICS.

THE SEVENTEENTH RULE.

DISCUSSION THEREON.

of the School board, all the members chool, was instructed to complete the same and report to the next meeting of this Board.

On the 31st of August, 1868, Mr-should be made familiar to the children and youth of every community. to the Board, which was on that day We feel it important that every means nimously adopted, among which Rule 17th, on "Religion and Polities," ads as follows:

SEVENTEENTH RULE. The parents and the guardians o scholars, and also the scholars of ur Public Schools being composed of many different sects, denominations and creeds, conflicting with each other in opinion on these tender and important subjects; and as the spirit and intention of our school laws are adverse to the introduction, either directly or indirectly, of any religious or political dogmas or views, the same are, therefore, left, as they sho'd oe, outside of the School Room, and are not allowed by the Board. Such exercise, therefore, in whatever form, or under whatever pretences the same may be introduced or attempted to be introduced in any or either department of said school, shall subject the party so attempting to introduce the me, to immediate removal. Each Teacher, however, is required, at the opening of the school in the fore and afternoon of each school day, in a short lecture, not exceeding three minutes in its delivery, to urge upon the pupils the necessity and importance of obedience to Teachers, application to study, respectful conduct to citizens, with such other suitable renarks not in conflict with the foregoing, calculated to impress upon their ninds such moral precepts and prinples requisite to constitute a person a worthy member of society, and the just and impartial precept of permit-ting each pupil to "worship his or her God according to the dictates of his or

her own conscience," shall be preserved and maintained inviolate in all the epartments of our Public School. THE PASTORS' ADDRESS. On September 29th, 1868, Rev. E. Suckingham and Rev. S. Gorman

ded and its operations arrested. gham, H. Sinsabaugh and S. Gorman Canton. E. BUCKINGHAM, Ch'n C. SCHULZE, Secretary.'

Canton, Sept. 23, 1868 The proceedings of the Board at he same meeting were such that on of the New Testament. motion of Mr. Louis Schaefer the fol-

"Resolved. That we most respectful y solicit the Committee of the Prostant clergy of this city, Revs. Buckingham, S. Gorman and H. insabaugh, to set forth in a written ddress, the reasons why we, as the Jnion School District, should rescind he rule in question and that our ac-

On October 13th, 1868, the Chairman of the Committee of the Protestant pastors of the city presented to Dr. C. Education, the address of said Committee on the subject of the 17th rule. of which the following is a copy: To the Board of Education of

the Canton Union School. GENTLEMEN :- We have felt con trained by a sense of our obligations to our Master and to this community -and by a desire that our public chools should be conducted in such a manner as to accomplish the most Mr. Schaefer's office, when he read good—to dissent from the recent acwould most respectfully but earnestly request you to reconsider that action and reseind the 17th rule of the schools. Our reasons for this request are the

oard voted for the rule without unng. They did not, when their assent maturely considered its object and pevas given, understand that all instruction from the Bible was to be er, the originator and framer of the ile, says that it was designed to, and

manner in which they have been conthe Board to make such a rule. The Superintendent and teachers of the

large proportion of the parents who opened each morning with the repeti-4th. The rule is in antagonism to

5th. The renetition of of the Lord's rayer and the reading of a portion of ne New Testament at the opening of mittee" cholars; on the contrary the influence prepare the mind of the teacher for In any department of life, in any accountability to Him, the more ear-

foundation of all proper views of obthe principles taught in the sacred has a religion and that religion

and controling element in all our sys- Presbyter, Deacon, Preacher, Teacher, tems of education, in all the machineinterests of our public schools and of nor Methodist Epispocal or Protestant, nor Episcopalians, nor Congrepublic schools, if all recognition of gationalist, nor German Lutheran, f the Board of Education; that our tial laws for any religion. chools are godless institutions—es-

oints of their education.

irned away from our city. we might urge, we ask that the 17th but human power to enforce conforming the public schools of this city in time and before men, and with-

be rescinded. That we may not be r "Resolved, That we deem the recent be placed under the control of any all religious services are excluded, as any sectarian instruction shall be interests, and that we respectfully yet shall be compelled to repeat the Lord's God, but because it feared to lay improvement of the prayer or read a verse from the Bible pious hands on the things of God 3. The intention of the if the parents of the child are consci ask is that there shall shall be excluded from them, and ng by the repetition of the Lord's

Respectfully submitte E. BUCKINGHAM. S. GORMAN. H. SINSABAUG them before the Board of Education CANTON, O., Oct. 7, 1868.

at three, P. M., this afternoon,' At 3 o'clock, on Thursday, Novem ber 5th, the Protestant Pastors met in

the following reply: ion of your body by which all relig- To Rev. E. Buckingham, Rev. S. Gor tee appointed by the Protestant Par tors of the city of Canton, Ohio: GENTLEMEN:-The Board of Education of the Canton Union Schools your chairman to the our Board on the 13th of October, '68, erstanding its true import and bear who laid it before us, and we have man and all its creeds and rituals and

in which you come before the Board : and next the relations of the Board His churches are his houses and his of faith, tenets and creed ?- the forms t does, prohibit all instruction from itself, as part of the civil public institutions of the State of Ohio and of human government. To bring one this community to you, in the characfar as we have been able to learn, the ter you assume. The Board takes no to decide for all men what is true reexception whatever to the manner of ligion, and that is impious toward your approach. You came before it God and tyrannical to mem. To bring respectfully, are received with kind all religious into the schools is understood as meaning to treat your demonium; not a confus respectively both individually and as Those of the Board are public: State. and official; they are instituted by

present and the interests you repressraint of intolerant Board of Education, established by are "wise as serpents and harm ging the duties of that station. The avocation of a teacher is not a ser expection. On the contrary, of any calling in life the alds which may come from religious exercises, from bringing the mind an heart into communion with God, and in contact with the vertices of His word by the special control of the support of public seducines with the vertices of His word by the subject of the support of public seducines with the vertices of His word by the subject of public seducines with the vertices of His word by the subject of public seducines of the support of public seducines with the vertices of His word by the subject of public seducines with the vertices of His word by the subject of public seducines with the vertices of His word by the subject of public seducines with the vertices of His word by the subject of public seducines with the vertices of His word by the subject of public seducines and the subject of public seducines with the vertices of His word by the subject of public seducines with the subject of public seducines with the subject of the subject of public seducines with the subject of the support of business sent there were the subject of the sub

6th. We ask that the 17th rule be rescinded: because prayer and the rescinded: because prayer and the reading of the Bible in our public scheels tend to lay the Goodity—"the city." The Board on Him and not on sometimes of a single later of the savor of their salt of special congregations of a single laberty, and contended boldly, unspecial congregations of a single laberty and contended boldly, unspecial congregations of a single laberty and contended boldly, unspecial congregations of a single laberty and contended boldly, unspecial congregations of a single laberty and contended boldly, unspecial congregations of a single laberty and contended boldly, unspecial congregations of a single laberty and self-sacrificingly and se a sound and pure morality. We hold that no system of morality will compare with that aught by our Divine pare with that taught by our Divine pare with the temptor of Caesar or of human poral power of Caesar or of human power of Caesar or of Savior, and which was so beauti- not lawfully make or modify any its own way of leading the minds and ed. Now this commentary, is not to fully illustrated in His daily life rules or regulations respecting the hearts of the children of men to the reproace you with inquisition or insulation or

that, socially and morally we are a once, if His sovereign will chose; and strictly to it that "Religious services" overthrow Episcopacy and the Divine posite conclusions, it is quite clear that of the Board of Education of the Can-ton Union School being present, on place in every system of education; that, socially and morally we are a motion, "Louis Schaefer, heretofore appointed to draw up new rules or revise the old rulds governing the school, was instructed to the school was instructed to t the prosperity and perpetuity of our ligions before the laws in respect to Republic, that the truths and printing as well as in respect comprehensible to her and apparentciples and motives of our christianity to every other subject of civil polity. of itself, the Christian Religion, yet rushes and committed the little vessel We feel it important that every means it has certainly not adopted either or should be employed to educate the any of the manifold christian creeds, hesitating fear, as she doubted not and children of the land in the scriptures; and can not favor either or any of feared not, so a believing Christian because such knowledge lies at the them specially; and the Board of may well trust to God his or her child Public Education cannot do what the ligations and duty to God, and of the responsibilities and duties of our relations as men and citizens. We hold the solutions as men and citizens. We hold the solutions as men and citizens. We hold the solutions as men and citizens as men and citizens. We hold the solutions as men and citizens as men and citizens. We hold the solutions as men and citizens as men and citizens. We hold the solutions as men and citizens as men and citizens as men and citizens. We hold the solutions as men and citizens as men and citizens as men and citizens as men and citizens. We hold the solutions as men and citizens as men and citizens as men and citizens as men and citizens. We hold the solutions as men and citizens as men and citiz that a sound and pure morality can ligious freedom exists. But granting not be obtained apart from the recog-nition of a God and of personal re-can establish and has established sponsibility to Him, and apart from Christianity as a part of itself that it scriptures. We hold that the influ-general is in its care and jurisdiction, ences of the Bible and of prayer are yet it has certainly adopted no form all salutary; so elevating, so promo- or ritual of even Christian Religion, fully told by one of the most learned tive of the happiness and truest wel-fare of humanity, that they should be Protestant. And granting that it is D. D., of the Scotch church, London brought to bear upon children and Christian in its character, but that it Wall) that "diligent use of means and youth, everywhere, at all times, at all has acknowledged no authority of a the interpositions of Providence tally We hold Pope, yet it has also in like manner with, unite, strengthen and support God unworthy to be a Teacher of that christianity should touch society acknowledged no authority of any each other." But he adds, "I love to men? This would make the Jews at every point; it should be a central Protestant Bishop, Pastor, Priest, or Elder, and it prefers and favors no Catholic or Protestant Christian sect, 7th. We ask that the 17th rule be neither Romanist or Greek, of Catho scinded; because its existence and lies, nor Presbyterian new or old nforcement will be prejudicial to the school, no Paide or Anapaide Baptist.

God and His teachings are excluded nor any other private or public sect upon that God who careth for us, and Board understood that all instructions from them, will prove a curse rather or religion. And it would be utterly We feel that if it is unchristian, because tyrannical for ublished to the world that all relig- the State as a body politic, or any of the Board of Education can do is argument, what is not true is fact, that ous services are excluded from the its institutions supported by all sects to make the public schools of Canton, all instruction from the Bible was public schools of this city, by a rule alike, to prefer either or to pass par-For this fundamental reason then, sentially infidel-that many Protest- that a State, not spiritual but tempoant christian parents, seeking for a rai, limited to time and having

home and who would be valuable eternal future, could have no religion cressions to our population, would be in itself, natural or revealed or spiritual, with eternal rewards and punish-For these and other reasons which ment for its sanction with nothing out the moral power of God's grace to fact which cannot be denied. ner man; every free government has meddling with the religion and consciences of men because it ignored Worship; but the Christian Fathers devotees, or followers, Prayer and the reading of a portion men. They let religion to the Infi-

God alone to tread where angels fear- of religion or politics. that they shall be opened each morn- ed to tread on the grounds of the eter- forbid conflicts in the schools of usenal responsibilities of the souls oft himself daily in His spiritual church and ministry; they dared not attempt which men differ and strive, to bring even "I am that I am" or to preach thy and to make them understand or teach of Him for they were not His and love each other better, and thus 1868, all God whichever that religion is, would | ual sense. he members of the Board, in writing, by his own omnipotence prevail, in without their vain usurpation of the province of Deity: and that if not of Committee of Protestant pastors a ry device of evil. They omitted not contention, controversy and to acknowledge God, and His Old and "Your presence is solicited at the New Testament, by making it by law hear the reading of the reply to your seal of appeal to Deity for the truth of address on the subject of the 17th rule, all attestation for all who would swear could not conscientiously lay his hand on it to swear at all they allowed sabbath and could not according to to the laws of the State of Ohio. his religion recognize it as his Sabbath of the Mosaic Institutes or of the neocracy of Judaism, he was allow- tlemen, now dissent. What are your ed to open his stall of business and to cease from labor on the day of his received dispensation! So in every

them, and the most homage of all by forms! They did not ignore God, and ay, like the fool, "there is no God;" The first matters of moment prewith things spiritual and eternal ministers are apart from the affairs of

memorial with the respect due to you | merely, but a confounding of all rea The public police would soon have to ion of the Lord's Prayer and the the people of Ohio by law levying a tanic adversaries in the way of evangeneral public tax upon all persons gelizing the Jewish and Pagan and without distinction of Religion, or Heathen world, by bringing them to creed, or sect, and for public, social the "God with us." What more than and popular purposes, common to all this, or what but this rather, makes tax-paying citizens of every faith.
You petition the Board as "Com- main a Turk, the Heathen a Heathen, the Jew remain a Jew, the Turk reappointed by the Protestant Pagan a Pagan-the very fact that the schools each morning, can result Pastors of the city, to represent them | they monopolize all Instruction, from before the Board of Education. Are youth up to age, for one religion and they, as such, distinctly entitled to exclude access to every truth outside and in what form as "religious servthat the The advocates of christianity, public law for public Instruction such doves," with divine wisdom say to as the law prescribes, laying taxes on those afar from Christ: "You will not all persons for objects and uses com- permit the messengers of religion to mon to all, is not by law allowed to go to you, then come-ho! all, every "have respect to persons" or citizens one of you, come to us and we will entitled to the benefits of the law in teach you knowledge!" What

without impiously asking or expecting of God that He would at once save understanding of what true Religion her child just as she chose, the wav which God showed to her, took that ly inadequate to the end; just as she put the child in the little vessel of to the river of crocodiles without a when committed to a public school of as He was with Jochebed's child, and knowledge Christ to be the Mesiah He, as on the Nile, will make circmstance meet circumstance, event meet event, accident accident, until infinite ncurrences and conjunctures beyond all human ken carry out His will in His way and time. We are beauti-

Mark it well; it is our care, not our work which we are encouraged to cast | farther. as to the subject of religion and politics what the 17th rule makes them: 1. It takes the parents and guard-

tolerates them in the same social com-

this condition of society, divided and left religion and its forms and excr. conflicting in itself on these tender and Do you say: "Aye, Christ must be denomination of christians, nor that cises free. It has not abstaided from important subjects; and its administration of the law must be in conformity to the law itself. This will which were not the things of Casar. | to be impartial to all men and classes They did not deny God or His Divine of men. It admits the children of all, Prerogative or His Homage or His and excludes none. It prefers the of American Republics pointly left to no one creed or profession of any party

ful knowledge, and so to enlighten all as to harmonize the differences by the teaching of better things, and by ena-They knew that the pure promote "peace and good will" among

and undefiled religion which is of all men in the purest christian spirit 4. Approving of this wise and chris tian-like policy, and oboliged by its implied enactments, this Board con formed to the letter and spirit of the not expel religion or free politica office of the Board of Education to the sign of His omnipresence and the opinion from the schools, but, on the contrary, allows both to remain free, to agree or disagree; it forbids simply on the Holy Evangelists. But when the jargon of disagreement on thes 5. It enjoins and enforces every moral precept and principle, with the believe conforms this they humbly This is what the Board has done

> and for the reasons stated. You, genobjections, and upon what grounds de they rest? First: You say all religious services are excluded from the schools under our supervision.

Gentlemen, what are 'religious ser-We humbly admit that the teaching of youth is a religious service. It serves God by serving the children of men with the knowledge to serve Him | not be taxed to pay for abusing his originator and founder of the rule;" you What do you mean by "religious serv ices? The teaching of the doctrines to teach the true faith or the true form. We attempt only to regulate which pupils are to be governed on earth-not in any other way to fit ruly, this itself is the service of God Creeds and forms only are left to the by law beyond our control, and which ought to be left independent of all human control. What do you getine to informed that you three gentlemer one of the Methodist and one of the Presbyterian, one of the Baptist, one ot the Methodist and one of the Ger man Lutheran church, all Protestant but disagreeing about religion and Do you agree in defining what is "religious" and then what is "religious services?" gratify all three of your Committee and all four of your constituents What shall be ordered to be taught ices ?" Would you three for the four agree among yourselves? Grant you would, would you represent all you say, "Oh yes, we would agree to certain essentials, common to all who Religion." What are essentials?-This, even among yourselves, can you agree upon?

ply that the 17th rule does not ex-

while he tabernacled among men.—
The principles which He taught are pure and elevating; the rules of life which He inculcated are excellent, and when carried out promote the highest welfare of individuals and the best interests of society. For this reason we feel it important that the Bible should occupy a prominent should appropriate their private creeds of religion or forms of worship. If the individual affairs of the Board, but to file affairs of the Board, but to official affairs of the Board, but to official affairs of the Board, but to file affairs of the Board, but to official affairs of the Board affairs of the Board, but to official affairs of the Board affairs of the Board, but to judgment in the matters of Religion or forms of worship. They protested against all used the least and the burst of the motion to the because peculiar we stemplified affairs of the Board affairs of th is and of what the only proper forms of service are? And when you three cuss that issue would you, could you

agree among yourselves? You might agree to the Rule that prevailed before the enactment of the 17th Rule and up to the year 1868:-That the Lord's Prayer and a reading of a chapter out of the New Testament should open the exercises of the nor the New Testament to be a Revelation at all from Jehovah.

Are their Rabbies to appear and to be represented by a committe from ome Synagogue protesting that the Mesiah has not vet come and that they should not be called on to pray the prayer taught by one they call a Pretender, or to have the Testament of an Impostor, in their beilef whom their fathers crucified as a Traitor to see a perseverance of exertion that retire from the Public to their own leaves nothing undone which is possi- Teachers, and burthen them with the ble to be done, and a faith that holds double tax of public and private out as long as hope exists. After we schools. Is that what the laws of have done our all, much, every thing | Ohio meant to allow? Did they not depends on the goodness of Heaven.
The injunction is, 'Cast all your care upon Him, for He careth for you.'

mean rather to imitate Christ and to draw Jew and Gentile together for common instruction? 3. But your second objection goe

None of the members of the who hath said, 'I will never leave from the Bible was to be prohibited thee nor forsake thee." All the work in the Schools. But grant for the meant to be prohibited. your sense of "instruction from the Bible? Does it mean reading simply ians of the scholars and the scholars from the Bible? No. It means inthemselves, of our Public Schools, as terpretation, teaching of the true text t finds them and as the laws of Ohio and meaning of the Text of Scripture. You come first to the letter and spirit pact: composed of many different of the Old Testament. Would the ects, denominations and creeds, con- Jews have you teach any other Text preached and taught to all men at all hazards, and if his name and prayer then let them go out." If driven out 3. The intention of the law itself is from the schools, then the Jews must not be taxed surely. But drive them out, what then? It is a school for christians only do you say? Christians only then should be taxed for their support. Do you say agreed; rather than not have Christ-not denied but not acknowledged? Suppose this to be the rule of law, what then '

Do you say the schools are for all the reading or the instruction from sects. The first chapter of the New Testament tells of the Birth of Christ. of His generation and incarnation. It must be interpreted. What christian rous tale" which the "morning star took up?" You read about this sermon on the Mount. Oh! how variant from and adverse to all that human nature ever knew or worshipped—before in any idea or form as wisdom and virtue! What does this plain and simple yet comprehending Di-yinity mean? Nonesays the Catholic can or shall tell you truly but St He alone and his church of the Apostles can interpret and no other internials, especially the Eucharist. Is the the Communion of Saints to the prayers of patron saints-to the symbolic

tered controversy between Catholie will doubtless claim that the Protestant interpreter shall of course. If have looked to the votes and testing against the 'religious services' keys of Peter to the Blue Beard ty- you, as Protestant Pastors, make this a part rant, Henrythe 8th of En gland. The of pastoral duty? Is it not to have your abuses of his Popeship soon raised up religion prevail in the teaching of Covenanter and Congregationalist, and schools? Do you say no? "We don't Covenanter and Congregationalist, and Quaker and Presbyterian and Baptist. the Episcopacy and Prelacy of the ligion.

rested nor relaxed until they overimpetus was such, in opposition to teemed orthodox. In the established church Episcopalians, Presbyterians and of England, High Churchmen who are gen Methodists who combined to make erally anti-Calvanistic, are commonly styled men belong to one or another pro- orthodox, and Low Churchmen evangelic fessed religion, that they so pressed In the United States it is customary to style beyond the bounds of holy reverence Calvinists both orthodox and evangelical. and of sparing sacred things as to Eden says-"Evangelical is now often use make "horse troughs of the baptismal as synonimous with Calvinist." fonts of the established Episcopal church." They enlisted men of high terms and ideas in attempting to give reliand low degree and marshalled into gious instruction from the peculiar doctrine their service no less leaders of men han such as Patrick Henry. Thomas Jefferson and James Madison. Henry tual faith and doctrine. Had it not better gave way and the Baptists defeated be left to the churches themselves? To him in the County of Hanover, Mad- Pastors and not to teachers of public schools? son gave way and was for comprome; but the immortal author of the Declaration of Independence stood firm by the Baptists and drew the tatute of religious liberty of Virgina, the authorship of which he willed to be inscribed on the tablet of his tomb as one of his best titles to the ratitude of mankind. Now shall an piscopalian Protestant against the hurch of Rome be the interpretor o cripture for the schools of Ohio?-No, will again say the Baptists, the true Baptist of Revolutionary American Liberty, he is for state establish-

will again require a Henry to argue the case of Tythes against the Parsons. Again, shall a Presbyterian be the interpretor of scripture for the Public Schools? No, exclaim every piscopalian, Baptist and Methodist. e is for the Westminister Catechisms. lection, and Perseverance of the Saints! Shall a Methodist be interpreter? No say all, he is an Armenian, a free will dissenter and he is not orthodox. Shall a German Lutheran, then, read and interpret Holy Writ for the schools of Ohio? No, say all, for in some essential particular he is divided from us all! Shall the Baptist then be the arbiter of the reading and the interpretation of scriptures? act which cannot be denied.

2. The Board is obliged to take the laye you teach any other than Christians have you teach any other than Christ last to claim such a laye you teach any other than Christ last to claim such a laye you teach any other than Christ last to claim such a laye you teach any other than Christ last to claim such a laye you teach any other than Christ last to claim such a layer you teach any other than Christ last to claim such a layer you teach any other than Christ last to claim such a layer you teach any other than the last to claim such a layer you the last the last to claim such a layer you the last the la most faithful to the end of all those who in Armenia defended the rights of conscience and of private judgment, and claimed successfully that all men were entitled to the freedom

word no one Protestant sect would be allowed to interpret scripture and instruct men how to do "God's service" without offending all the rest. 2. You say, Gentlemen, "such a rule was uncalled for. he nature of the case necessitated the aphave been told by one of our own mem "that no one has asked the Board to make Board now informs you that no one but yourselves has asked the Board to unmake subject and entirely out of your jurisdiction when you assume to speak not only for and not one to express what the Superin-"not demanded nor desired," but also to express the preferences of a large propor-tion of the parents who send their children to the schools. The Board of Education is tant subject, and they are obliged to obey the law. When that is clear they are not to be controlled or swerved by Pasters, or by mands or desires of the Superintendent or Teachers of the schools, or by a large "pro-portion of parents who send their children private interpretation is forbidden. to the schools." A large proportion of all these persons in this community are Protestants, for example, and they doubtless wo'd prefer that all of this community and all of Blood ?" Who shall interpret? To the State of Ohio were of their persuasion and vital questions of eternal full of all, and not of a majority only on quessalvation and of Purgatory-to the tions of this kind, must be respected equally Confessional- to Absolution of Sin, in | before the law, because all are equally alike a word, every chapter, verse and Text taxed. And these very reasons which you urge, gentlemen, for repealing the rule, are reasons which in part decide, the Board, to Who shall have the adhere to the rule and its strict enforcement, interpreter and teach the school? You clearly show that you deem it your du-You are Protestant Pastors and you ty as Pastors to interpose in the matter of he alone is to teach, or give instruc- of "some of the members of the Board." tion, the Catholic will be driven out You have by name mentioned one of the and must not be taxed, for he must members and have learned that he was "the creed, his faith, his forms, his worship, have undertaken to report his design in his sense of scripture, the denial of founding the rule; you have canvassed the his only one true church. The teach-er being Protestant, which Protestant? rule prior to the 17th; you report informa-Protestants are greatly divided. There | tion derived from one of the members as to are first, Protestants from the church | what has not been asked for, you have Rome, Calvin and Luther and found out that the Superintendent and Melancthon and their compeers pro- Teachers of the schools neither demanded of Popes and Cardinals and Councils have reason to know what a large proprtion & Prelates, They did not protest of the parents who send their children to the against the true Apostolic Religion of schools would prefer. Now, gentlemen, Rome or Constantinople; they protes this also shows that you have been watchful ed only against the abuses of the active, busy. We don't apply this in any Church Militant. They became sects sense of the word pragmatical, but in the on the European Continent and won sense that you have felt, from pure and from Rome the German Empire of pious motives doubtless such a deep interest Religion. The Reformation, not the in promoting the religion of the Protestant New-formation of the church of Rome, Pasters of the city, that your church duties progressed to the isle of the Ocean, veritably required you to look after the puband took the church in Great Britain | lic schools—that is all, and that is enough from a Pope and handed over the for the argument on the 7th rule.

and Methodist Protestants, whose the control of any denomination of chris-Cathe- tians, northat any sectarian instruction shall dral of St. Paul at London from the be given to them." This you do say, but trumpets of such as John Knox and when analyzed does what you say express a Whitfield and Wesley, were as loud practical meaning? If it is possible to have a ers on the Continent against St. Peters | out his being of some one or other denomiat Rome! The Romish Church was nation-not of christians, for the law of ednot more denounced by Calvin, than ucation is not confined to them but of re-But confine it to christians, with Church of England were revited by out his being of some one or other denomi-the Reformers in Great Britain. The nation of christians, If he is and has the English Episcopal church was partly, reading and interpretation of Scripfures, especially in the State of Virginia, then he has the control for his denomination established in the Colony. The Re- of christians of religious instruction in the

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ERIAL, is now furnished in a style equa to any ountry office in Ohlo, having TWO POWER PRESSES,

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government. They fought the good men take scripture for their guide, and protinued its labors for thirty years to fessing to have no other guide, come to opright of Ministry and of Church establishment by State to make men is not orthodox? Worcester says-"Ortho conform to one religion. They never dox signifies sound in doctrine, evangelic threw the Temporal Hierarchy. Their lic countries Roman Catholics only are esevery step we are clogged by "sectarian" of some one or more congregations or churches of christians. Religion is a spiri-

The Providence of God and the policy of Providence would seem so to have decided by making it impossible to have or appre end or teach any religion without defining ome spiritual faith and works. But you say some religion must be had, and appre hended and taught. So say the Board. Bu by whom? By God's churches; by parents and guardians, and ministers, and evangels of the Gospel, or by mere lavmen in public schools, where the attempt at religious teaching must be the sowing of tares? That is the question for the Board to decide. They have decided to leave it where it belongsto parents; under the guidance and spiritua ment, he is for tythes and temporal pline of the churches of God. power, he is for Episcopacy and no here the Board would humbly submit that better than a Roman Citholic and it the burthen of "religious instruction" sho'd lest it be taken off the more responsib shoulders of fathers and mothers, and guarians, and spiritual advisors of the churches. And to impose upon public school teachers the mere generalities of religious instruction without its penetrating point of practical beo change the vital warmth of religion for the cold corpse of a senseless creed, and to improper hands, and to neglect their faith ful discharge. To prevent religious instrue ion, except to leave it free to all in their own approved mode of seeking it, in the ublic schools, is necessarily to prevent sec arianism, peculiar creeds and systems of religion to enter in, and to invite and author ion of the public schools. And there was more wisdom in the saying of the schoolnaster in Athens than unthinking observers rugine, when he claimed that teachers governed the city, because they governed the schools. He was no "Scholastikus!" He said wisely, and his saying is a warn-ing to the friends of civil and religious free-

> rule the schools, and the schools the State ! This little speck of prayer, to be allowed to read the Lord's Prayer and some passages of scripture, and to give religious dox in the public schools, though apparen ly no larger than a man's hand, is a portent of a cloud black with troubles which has isen and burst over the carth, their concomitants of wrath poured from the vials of controversial Divinity? What is it but the beginning of a union of Church all protestants have protested for centuri christianity? The public schools are the directly or indirectly should ever, for christianity's sake, or the State's sake, he united State, it becomes corrunt and loses its spirituality, and the moment a State or its instiambitious hierarchy, it ceases, and religiously, to be free! The worst of all goals in all history has ever been that the nificant, that in this pious pretence of pray er and scripture reading, there should b to church establishment, to conformity to excommunication. Have we not see nies of North America, now to take the first

step back towards former tyranny.

But, gentlemen, where is this to stop ?-

There are too many, we know, who are

dom, the teachers governed the pupils, the

pupils in time made the people, and the peo-

ome danger of a Hierarchy, if pastors me

le ruled Athens! So here;

ready to take up the cry of Cromwellian rule when the saints have power to rule, and are of right to dictate their evangelical thodoxy to any and all of a minority wh differ from them, then this must be the for other majorities of a different religi cede to: "To do unto others as you would have them do unto you," If a majority o ing for the Catholics to institute their rell gion in the public schools of any locality not? All are taxed. If so, what a motie teaching of creeds, what a chequered the the harmony of Heaven's laws and of Heav its charity and its eternal life; while land, and the world, Jews everywhere, and even Italy and Spain are turning to the tolrepublics turn back to the barbarism of

rutal tyranny of blgoted intolerance t Episcopacy protested against its Di- to be "secturian," What is sectarian, (there to be under the sectarian of the sectarian